16: Hanks & Hanks E,P-4,5 (1938-1941) 1950
NF6 Blackfoot NF6
Northern Blackfoot
Blackfoot Reserve

Despite greater social contact than formerly between various sectors of the reserve, the general picture is one of biological families looking to the agency for income and distributing it within a reduced circle of kinsmen. Life within these units has become more stabilized and old incentives have decreased in effectiveness.

(3) After the victory of the older generation in its fight for the issue of rations, the younger generations find them merely a contribution to their meals. Under the influence of restaurants, stores, and boarding-schools, food habits have changed. Retail stores have inevitably become the main source of any dietary supplement to the rations, mostly canned foods and bread. The same trends have occurred with clothing, for dungarees, underwear, shirts, and overcoats are the common costume of men. Even the conservative women must first buy their yardages of printed calico before making them into dresses. All except the old and discouraged now sense a need for curtains, cabinets, kitchen tables, and linoleum rugs, items which are not included in the basic agency issues to the newly married. Maintaining a household has become unalterably dependent upon the white economy.

Maintenance services increase this dependence. The Gleichen mechanics and blacksmiths repair Indian cars and farm equipment, sewing machines, radios, and mechanical washers. The dentist extracts their teeth and orders plates for them. Being human, some Blackfoot undervalue the free medical services at their hospital and prefer to patronize, and pay, village doctors and pharmacists. Recreation at the pool halls and the movies, the cup of tea and the sandwich at the Chinese restaurant, the occasional trip to Calgary on the railway, all show further dependence on the white economy. Indeed, as a consumer the average Blackfoot differs little from the white farmers and villagers that surround the reserve.

Certain basic attitudes of a market economy have crept in. The virtue of exhibitionistic generosity has decreased in value, and the virtue, formerly soft-pedalled, of sagacity with property (*sikunapsi*, a shrewd person) has gained. This attitude is supported by the shortage of cash for making necessary purchases and in turn supports the trend towards a narrower definition of obligation to kinsmen. An elderly man who had purchased a medicine bundle was openly criticized by his sons and grandchildren for incurring needless expenses, since the owner of this bundle was expected to hold periodic feasts and give-aways, and with living now geared to the white economy, this was hard to do. A generation ago ownership of this